5: Léry--534-536 (1557-1558) 1906 Tupinamba-1 ~3
116, 137, 439

"First, because the Brasil tree is the most famous of all that soile (from whence also that Countrie hath taken the name) especially for the colour which our Dyers make therewith, I will describe it in this place. This Tree therefore is called by the Barbarians, Araboutan, and equalleth our Oake in height and plentie of Boughes. Some of these are found, the thicknesse whereof containeth full as much as three men can fathome.

After what manner that Timber useth to be brought into the Shippes, I thought good in this place to describe. But first you are to understand, that except the Merchants were holpen by the Inhabitants, they could scarce lade a Ship with that Timber within a yeare, both for the hardnesse, and therefore the difficultie in cutting, and also chiefely, because that Countrie wanteth all labouring Beasts, and therefore it is to be carried upon the shoulders of men. The Barbarians being hired for Garments, Shirts, Cappes, Knives, and other Merchandizes, doe not onely cut, cleave, and make round that Timber, but also laying it upon their bare shoulders, carrie it into the Shippes, and sometime in most cumbersome places, lying three or foure miles [535] distant from the wood to the shoare. But I expressely say, that the Barbarians, since the French men and Portugals came unto them, cut their Brasil trees, for before that time (as farre as I understood from the elder sort) they had no other way of felling them, save that they overthrew them by putting fire unto them. Moreover, because I know some thinke that the timber which is brought unto us, hath the thicknesse of the trees, I purposely added, that the

7: Evreux--100 (1611-13) 1864 Tupinamba
116, 437

I have seen them leave and abandon their merchandise to the one to whom they have sold it in order to avoid bargaining and disputing for the price. Therefore you will note that they use only Yes and No, when they treat among themselves or with the French, without ever bargaining...

2: Thevet--238 (1555) 1878 Tupinamba
116, 301, 438

The largest trade is in ostrich feathers, club tassels of feathers, and other exquisite plumes. They are brought from a distance of a hundred or a hundred and twenty leagues in the interior of the country. They also receive white and black necklaces and the green stones which they wear in their lips.... Along the coast a common trading commodity is the feathers of the tucan.

1: Staden--95 (1553-54) 1928 Tupinamba
116, 439

"After I had been five months among the savages, another ship came from the island of Sancto Vincente, for it is the custom of the Portuguese from time to time to send ships which are well armed into the country of their enemies to trade with them, giving them knives and sickles in exchange for mandioca meal, which the savages have in great quantities. The Portuguese have many slaves employed in the sugar plantations and require the meal for their food. When the ships come to trade, the savages row out, one or two in a canoe, and keeping as far away as possible, they hand out their goods, and name what they require in exchange which the Portuguese then give them. All the time that the two men are close to the ship, their companions keep a look out some distance off in their canoes, and when the trading is at an end, the savages often draw near and skirmish with the Portuguese and shoot their arrows at them, after which they return."

Barbarians made it round, that they might the more easily carrie the same.

Furthermore, it hath bin observed by me, for so long time as I lived in America, and used a cleare fire through the benefit of this wood, that this kinde of wood was nothing moist, which usually happeneth to most of the other kindes of wood: nay, that it was dry as it were by nature, and beeing kindled, yeeldeth very little smoake. One of our men desired to wash our shirts, and unawares, put the ashes of the Brasil wood into the lye, whereby they were so surely died with a red colour, that although they were washed, they never changed the same, and being so died with that colour, we were to put them on.

Because our Tououpinambaultii doe not meanely wonder, when they see French men, and other strangers comming farre off from remote Countries, take so much paines to carrie backe their Shippes laden with their Araboutan, that is to day, the Brasil or red wood: Therefore a certaine elderly man of the Barbarians, sometimes questioned me in this manner, concerning that matter: What meaneth it, that you Mair and Peros (that is Fench men and Portugals) come so farre to fetch Wood? doth your Countrie yeeld you no wood for the fire? Then said I, it yeeldeth fuell surely, and that in great plentie, but not of that kinde of trees, such as yours are; especially Brasil, which our men carrie from hence, not to burne, as you suppose, but for to dye. Here he presently excepting; But have [536] you, said he, neede of so great plentie of that wood? Yea surely, said I, for seeing even one Merchant with us possesseth more Scarlet Cloathes, more Knives and Sissers, and more Looking-glasses (alledging knowne and familiar examples unto

him) then all those which were ever brought hither unto you: he onely will buy all the Brasil, to the end that many Shippes might returne laden from hence. Ah (saith the Barbarian) you tell me strange and wonderfull things. Then presently remembring what he had heard, he proceeded to demand further questions of me. But, saith he, that great rich man, of whom you make report, doth he not die? He dieth, said I, as also other men doe. There, then (as these Barbarians love to comment, and doe not absurdly finish their intended speech without interruption even unto the end) he began to demand of me: Who therefore, saith he, is heire of those goods which this man leaveth when he dieth? His children, said I, if he have any: if he have none, his brethren, sisters, or his next kindred.

When I had said this, surely (saith that my discreete old fellow) hereby I easily perceive, that you Mair (that is French men) are notable fooles. For, what neede you so greatly to tire and turmoile yourselves in sailing over the Sea, in passing whereof (as being here arrived you report to us) you sustaine so many miseries? Is it, forsooth, that you might get riches for your children, or living kinsfolke? Is not the Earth, which hath nourished us, sufficient also to maintaine them? we surely have both children, and also kinsfolke, and them, as you see, we love dearely; but seeing we confidently hope, that it shall come to passe, that after our death, the same Earth which nourished us, shall also relieve and cherish them, therein we repose our selves and rest content."

7: Evreux--42-43 (1611-13) 1864 Tupinamba
116, 439

The Tupinamba of Maranhão went with the French to see the Tabayara and get from them women and products of their industry. The Tabayara were better artisans [43] than the Tupinamba and their goods were highly esteemed among the Tupinamba.

23: Acuña--158-160 T-3 (1639) 1698 Tupinamba-
116, 101, 439, 609

"These Toupinambous are a very ingenious and intelligent People; and having no need of Interpreters to treat with them, [159] because (as I have said) they speak the general Language of Brazil, which many of our Portuguez, that have been born and bred there, speak as well as they, we had the Advantage of a very particular Account of divers things, which I am going to relate, and which may be believed on their Report, because they are a People that have rov'd abroad, and subjected all the neighbouring Countries to their Power. They told us, that on the South-side near their Island there are two Nations among others upon the Continent that are very remarkable; one of 'em are Dwarfs as small as little Children, and are called Guayazis, the other is a Race of People that come into the World with their Feet turn'd behind 'em, so that those that are unacquainted with their monstrous Shape, and should follow their Track, would run from 'em instead of overtaking 'em; they are called Matayus, and are tributary to the Toupinambous, whom they are obliged to furnish with Hatchets made of Stone to fell great Trees with, when they have a mind to clear a Piece of Ground; for they frame these Hatchets very neatly, and 'tis their whole business to make of 'em. They told us moreover, that on the other side of the River, that is Northward, there are seven Provinces adjoining one to another, which are very populous; but because they are a Peo- [160] ple but of mean Courage and Strength, and only feed upon Fruits and some small wild Animals, without ever fighting one with another when they are angry, or ever taking up Arms to defend themselves from other Nations, they are of no account in the Country."

23: Acuña-160 T-3 (1639) 1698 Tupinamba
116, 439, 135, 609

"They further told us, that themselves had been a long time at Peace with another Nation, whose Confines extend to those we have just spoken of, and had a regular Trade with 'em for all Commodities, wherewith either Countrey abounded; and that the principal thing they had from this People was Salt, for which they gave 'em other things in exchange; and that this Salt came from a Place not far distant from 'em."